

ANTI-SLAVERY BUGLE.

OLIVER JOHNSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

JAMES BARNARD, Publishing Agent.

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THE ANTI-SLAVERY BUGLE.

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Selections.

From the True Wesleyan.
A Wesleyan Minister in Bonds.

BROTHER LEE!—It becomes my melancholy task, to communicate the painful intelligence expressed in the caption. On the 3d of April, 1849, the Grand Jury of Grayson Co., empaneled in the Circuit Court of said county, after consuming the greater part of two days in ransacking the county in quest of evidence, and the foreman (a M. E. preacher), using every endeavor, succeeded in making a presentment against Brother Jarvis C. Bacon, charging him with feloniously and knowingly circulating the "Address delivered by Edward Smith in the Sixth Presbyterian Church, Cincinnati, O., from Rom. xiii. 10. Said Address being intended to incite slaves to rebellion and insurrection, and denying the right of property of masters in their slaves." Also with "falsely and knowingly circulating the Narrative of the Life of Frederick Douglass, as being of the same tendency."

On the same day, Judge Brown issued his bench warrant, for Brother Bacon's arrest, which was immediately served, and the case examined before three Magistrates, by whom he has been, in \$200, at his appearance before the County Court, at its April term. His trial, however, was postponed until the May Court. County Courts in Virginia are held monthly, and are composed of Magistrates, who do not try cases, but examine and decide if they shall go to the Superior Court for trial. It is not my design to make comments on, or take exceptions to, but to make a fair statement of the facts in the case as I understand them.

Court was called at 11 A. M., of the last Monday of May. Brother Bacon's trial commenced about 12 o'clock, and closed the ensuing day, near the same hour of the day. The imagination of the reader must be taxed, in order to a just idea of the scene, an accurate description of which your correspondent feels unable to give, and the like of which he sincerely prays that the reader, nor himself, may ever behold. The Court house was much crowded with a mixed multitude. Some, (and not a few) were devoted friends, and many bitter and determined foes. Two lawyers appear on each side, viz: Mr. McCommet, State's Attorney, for Grayson, and Mr. Cook, from Carroll county, on the part of the Commonwealth; Messrs. A. Fulton, of Wythe, and a member of Congress last term, and P. S. Buckingham, of Montgomery county, in behalf of the defendant. Before the Court, composed of five magistrates, four of whom are members of the M. E. Church, South, and all slaveholders, is Brother Bacon arraigned, to answer to the charge of *high felony*. You may fancy his feelings, as there he sits, far from the home of his childhood, and the hearth of his widowed mother. While all around is excitement, he is calm—his countenance smooth—carriage dignified—deportment manly, and soul resting and feasting on conscious innocence. I would here state, for the satisfaction of the friends of truth, his immediate acquaintances and friends, and brothers, and sister, but especially for the comfort of his affectionate mother,—that Brother Bacon most manfully lives above the storm, to the astonishment of his friends, and consternation of his foes. So much so, that the Sheriff, who took him, acknowledged, "that he had never seen such a man."

Then, reader, whether friend or foe, reflect what must be his trust in that Almighty Being who binds the waters of "Old Ocean" with sand, saying, "Thus far shalt thou go, and no farther, and here shall thy proud waves be stayed," and has decreed, "That the wrath of man shall praise him, and the remainder of the wrath he will restrain," and how dear to him must that deep and constant peace be known only to those who are conscious of being prompted by worthy motives to the performance of noble deeds.

The first case examined relative to circulating the "Narrative." The witnesses give their testimony, which amounts to this: Bro. Bacon, by request, loaned the book to two persons, the latter a young lady, whose brother clandestinely conveyed it to the owner's enemies. The prosecution is now heard to a most furious speech, of three hours' length, by Mr. Cook. The speaker commences by stating, that the case was a new one, and decidedly the most important with which he had been connected, or of which he had knowledge in the history of this Commonwealth. We have come here, not to decide in this case alone, (the speaker already at the top of his voice,) for, as for the PRISONER, we could soon drive him from the State. But we have come here to say, if

our throats are to be given to the butcher-knife, our houses to the torch, and our wives and daughters to— Here the speaker lifts the Bible, (which lay before him,) and declares most vehemently, (already very angry,) God is the Author of Slavery, all are a pack of hypocrites and liars, who say to the contrary. Mr. Cook now makes a journey on the beaten track, from Abraham, pursues the five Kings and brings back Lot; and makes his way onward over the cloud-land, lightning-scathed, thunder-shaken, and Delity-crowned Mount of Sinai, down to Colosse, thence to Ephesus, and terminates his tiresome tour at the indubitable conclusion, that God has regulated, and hence sanctioned, Slavery; and, as a matter of course, having to perform so long a journey in three short hours, he had little, or no time, to attend to the evidence in the case.

Mr. Cook concludes his tirade of abuse of God, the Bible, and Abolitionists, by stating that he had appeared there, by the request of many respectable citizens of Grayson. He knew not that he should get any remuneration for what he had said or done, except a clear conscience, for having discharged his duty to his country.

Mr. Buckingham, for the defendant, alludes to the importance of the occasion, as evinced by the large concourse present, and to the prejudice against Bro. Bacon, as seen in the fact, that the Press, which should ever stand a faithful guardian to the freedom of speech, has expressed a hope that no Attorney would open his mouth for the defendant. Mr. Buckingham reminds the Court that it sits there to protect the rights of Bro. Bacon, (a freeman,) equally with those of the Commonwealth of Virginia; and in a happy effort of two hours and a half, holds the attention of the Court to the law and evidence. Says Mr. B., the teachings of the Bible have taught us to do in the case of the defendant's innocence or guilt of the charge of a violation of the laws of Virginia.

"All said by Mr. Cook on that subject, is totally irrelevant. But to the law of Virginia, and to the law of Virginia alone, is the defendant accountable before this Court. What is the law, with a violation of which Mr. Bacon is charged?" Mr. B. reads from the law, as follows: "Any free person, who shall write or print, or cause to be written or printed, any book, pamphlet or other writing, with the intent to incite or advise colored people of this Commonwealth to rebel, or make insurrection, or denying the right of property of masters in their slaves, and inciting the duty of resistance to such right, or shall knowingly circulate any such book, pamphlet or writing, with the intent to aid the aforesaid purposes, shall on conviction thereof, be imprisoned in the Penitentiary for a term of not less than one, nor more than five years." "This," says Mr. B., "is the law touching this matter. What is the evidence? That Mr. Bacon has circulated this book, (lifting the Narrative,) in violation of the law? Where is such evidence? Not before this Court. Where is the evidence that Mr. Bacon himself has ever read this book? That he ever said one word in approval of its contents? Or that there is a person of color in the County or State, who knows there is such a book in existence?" Says Mr. B. I call for the testimony proving that the defendant has ever done or said anything that would justify the conclusion, that he had any intention to violate either the letter or spirit of the law. In the absence of such proof, I deny, (as I have a right to do,) that he ever has done or said any such thing."

Each speaker reads from "Clarke's Theology" the views there expressed, and the protest there registered; and also from the Discipline of the M. E. Church, South, the duty of all those Ministers in existence to enforce the necessity of teaching their slaves to read the word of God, &c. "These books," says Mr. B., are circulated in all parts of the South, and nothing said about a violation of the law; and why? Because they are not circulated with a criminal intent; and so far as the evidence is concerned, the cases are exactly parallel." Mr. B. concludes by returning to the Court his thanks for their attention, and delivering the defendant into their hands. The Court rises to meet next morning, 8 o'clock.

Is called at 9 A. M. A. Fulton commences his plea, by stating:—

"The case is a novel one to him, and perhaps to Western Va. A vast amount of prejudice possesses the public mind; so much so, that this, or any Attorney's right to stand in his relation to the defendant, had been challenged. He stood there upon rights secured him by the great foundation of their common political, civil and religious rights. The declaration of rights made by, and for his own State. Mr. Fulton proceeded with his plea of about an hour and a half's length, in a highly eloquent, manly and clear manner—creditable alike to his tongue, head and heart, in which he showed what *had* and *heart* to the point, if Slavery is, or is not to harmony with the teachings of the Bible. If it were, he did not profess to be a *Drat*, and hence that ground was too holy upon which for him to stand. He did not profess to know as much about the Bible, as his friend Cook. Said Cook should reflect, that in denouncing as liars and hypocrites all who believe and teach that Slavery is a sin, he condemns many who had made that department of knowledge their study for a long lifetime; who had proven themselves by shining lights and burning lamps in theological literature, that Adam Clarke, of whom Mr. Cook spoke so highly the day before, believed that Slavery is a sin."

Here Mr. F. reads from Clarke's Commentary and Theology, on that subject. Cook, greatly excited, said, "I don't regard Dr. Clarke's or Dr. Any-body-else's opinions." Mr. F.—"I believe you." Cook—"If Dr. Clarke were to come here and teach such doctrines, he should be hung." Mr. F.—"It is not at all strange that Mr. Cook interrupts me at every step of my argument." Cook—"My tongue is my own—I will use

it when I please." Mr. F.—"I admit it; it is for the freedom of speech I am pleading. You are at perfect liberty to indulge in such language as much as you please. It will doubtless eventuate to the advantage of the defendant." Cook, very angry, pours out the vitals of his wrath, in muttering curses on the Abolitionists. Mr. F. continued by saying, that Mr. C. should reflect, that in denouncing those who believe Slavery sinful, he cast his reproachful missiles at the largest ecclesiastical organization in the country; to prove which, he read from the Discipline of the M. E. Church, South. "But," says Mr. F., "all this has nothing to do with the case. The questions to be decided, are, Has a book been circulated? Is that book of the character proscribed and prohibited by law? Was it circulated with the intent to incite the people of color to insurrection or rebellion? Is Mr. Bacon the person who thus circulated the book?"

He denied that the book was circulated with the intent recognized in the law. To effect such an object, the book must come in communication with persons of color. Otherwise it could not influence their minds or conduct. In no instance had the defendant sold, loaned, or read the book to persons of color. Therefore he has not violated the law, and per consequence, should not suffer its penalty. Mr. F. plead farther, that Bro. Bacon had not even circulated the book, in the sense of the law. He had merely loaned it, and that by the request of those to whom he sent it. Suppose your neighbor should wish to borrow Clarke's Commentary, to ascertain what it says on the subject of Slavery, and should your Worship see cause to grant him, would you thereby subject yourselves to the law? If not, then the defendant, standing on precisely this ground, has not sinned, and hence should not suffer and you are most solemnly bound by your oath of office to acquit him. Not only so, for the Golden Rule, with its boundless wisdom, enjoins the same decision. Mr. F. submitted the case to the Court, returning it to the jury, and expressing his deep conviction of the innocence of Bro. Bacon.

McCommet, on the part of the Commonwealth, occupied about an hour, alternately appealing to the judgment and prejudices of the Court. Said Mr. M. C., it is true that they (the prosecution) might have confined their remarks to the out-shell, to which Mr. F. would limit them, but we thought it best to treat the subject as we have. The plain evidence to convict the defendant, hence we deem it politic to go beyond it, to effect that object." Said Mr. M. C., it has been stated, there is great prejudice against Mr. Bacon. This I do not admit. That there is great feeling, I am free to acknowledge. But what is the cause? It has been said, that he came here a Preacher of Peace. What kind of peace? What do we see to-day? Persons who had been neighbors and members of the same church, refuse the hand of friendship in the street. Mr. Fulton called Mr. C. to order. That was not in evidence. Mr. C. came to order, and argued the evidence some 15 or 20 minutes—pure evidence signs that he felt cramped by the meagerness of the testimony. Said Mr. C., it has been denied that the book was circulated. What is it to circulate? To move round, to put about. Had not the culprit moved round and put about the book? What could have been his intent? This we are to learn from his conduct. Mr. P. argues, that the book must come in communication with persons of color, before it can affect them. This is the case. He could not but believe, and was sorry to say, there were white persons in Grayson, who would tell persons of color all about such matters.

Abruptly leaving the case, the speaker poured out a torrent of denunciation against the Abolitionists. He hated them because they were enthusiasts, liars, scoundrels and hypocrites. God is the author of Slavery. What was once right is now, and always will be. Heaven and earth shall pass, but my word shall not pass until all be fulfilled. The Abolitionists have but one text to prove that Slavery is a sin, viz: He that stealeth a man, &c. This they misquote, misconstrue and misapply. Lifting the Narrative, he read the song commencing,

"Come saints and sinners hear me tell,
How plous priests whip Jack and Nell."

The entire concourse is thrown into a paroxysm of laughter. He then read from the close of the Preface: "Come what will, cost what may, &c., on which he commenced with great warmth. Spoke of blood-stained knives and hatchets, burning houses, broken altars, and much more such like. At the close of which, the Court decided that the case should go up to the Superior Court. Brother Smith's pamphlet was delivered to the Court, with the request, by Mr. McCommet, that it would read the passages that were marked. Mr. Fulton wished their Worships to read the whole argument.

The Counsel on both sides agreed that their pleas in the case of the Narrative should apply to the pamphlet.

The Court read about fifteen, and consulted for about ten minutes, and announced the reference of the pamphlet also to the Superior Court.

Mr. Fulton, in behalf of Brother Bacon, asked for leave of bail. Mr. McCommet objected—read the law on that point, which amounted to this: "If there was but slight suspicion of guilt, they had the power to grant bail. But if there was good proof, they had not." The Court allowed bail, and thereby said there was but slight suspicion of guilt. Brother Bacon then gave security in a bond of a thousand dollars in each case. I give it as worthy of note, that John Carnot (a slaveholder,) gave his name as bail. At which Mr. McCommet expressed great surprise. Brother Bacon is now in bonds of \$2,000, for his appearance at the Superior Court, to be held at Grayson Court-house, on the 1st day of September, there to answer the charges above written.

ADAM CROOKS.

Big Creek, Stokes co., Va., June 7, 1849.

Slavery in the District of Columbia—Incidents, &c.

Correspondence of the N. Y. Tribune.

Washington, June 12, 1849.

Let me jot down here and there a fact as it turns up in the run of a few days. Not long since, at Baltimore my business led me to the wharf just as the Philadelphia boat was about to start. There were present from twelve to twenty intelligent, well behaved, finely dressed colored people, chiefly belonging to Philadelphia, as I learned. They were on to attend a general wedding, and were now about to take the steamboat on their return as a bridal party, with the new married pair. Cook they go to the "captain's office" like other decent people, and buy their tickets! Before one of them could step upon the boat, they must go to an old warehouse, and there leave some *white man*, known to the person in attendance, to vouch for the freedom of each one of them by name. The record is made up, they then are allowed to go on board and pay as much money as anybody. It seems to me this is a strange flourish of republican sensibility. I recollect a few years ago in Canada, how strongly I felt to fight, rather than endure the impertinent inquiries of a Custom-House officer about my residence, name, age, occupation, destination, and the like. Wouldn't it puzzle the old witches to make a satisfactory choice between the despotism of Kingcraft and the despotism of Democracy? For one, if my rights must be trampled down, let it be under the iron heel of some Grand Monarch, far rather than through the petty vexations imposed by the spawn of vulgar insensibility and tyranny. But to return to the case at hand. A colored man, of course for the security and special benefit of Slavery. It is intended to guard one of its exposed outposts.

A week ago last Monday morning I took the cars at Baltimore for Washington. While standing on the platform where passengers step into the cars, Rev. John F. Cook of this City, came up and entered into conversation with me. He had been to Baltimore to preach the day before. While talking we advanced a few steps, which brought us opposite the Jim Crow car, in which were seated a clerk or runner from Donovan's slave-pen, with five slaves, a young man and woman, the exact picture of despondency and desolation, and three children, who seemed satisfied with the novelty of the scene about them. These slaves were on their way to Alexandria, to be sent there overland, by Brain & Hill, to the far Southern market. While chatting with me, Mr. Cook was obliged to jump on board his car, with the slaves and the wretch having them in charge, as it was off. Upon taking my seat in a car, which usually carries the well-dressed and orderly sort of travelers, I observed a colored girl with a pale, pining little white child in her arms, crowded into a seat with a young white man, apparently the father of the child. The child made itself conspicuous, by noise and fruitfulness, for a time, but was at last soothed by its colored nurse. Of course the passengers were crowded close around the colored girl, and no one took offense. Certainly, I make no complaint now.

Who is John F. Cook? Why was not he in the same car with me? We are personal friends. John F. Cook is a well educated man, and a thorough gentleman in all his deportment. He is the minister of a highly respectable Presbyterian congregation in this city, and at the head of a school as well as a pastor, and is doing very good work in Washington. His unblemished life and integrity of character command for him universal respect and confidence. It would probably be very difficult to select a man in this community more devoted and in every way more useful. He happens to range somewhere about halfway between the pure Anglo-Saxon and the damned race! That excludes him from the respectable car, while Slavery thrusts the poor, simple, dull-colored girl into it. More properly and truly speaking, Slavery is the tyrant who presides over the wretched white child in her arms, crowded into a seat with a young white man, apparently the father of the child. The child made itself conspicuous, by noise and fruitfulness, for a time, but was at last soothed by its colored nurse. Of course the passengers were crowded close around the colored girl, and no one took offense. Certainly, I make no complaint now.

A poor woman was put into jail about a week since. It is the jail that cost the people of the United States nearly or quite sixty thousand dollars. Had this woman committed any crime? Not the least in the world. Her mistress wants to sell her and pocket the money—but all she put her into jail simply to know where she is when she finds a customer. This poor woman offered for sale expects to be confined in a few weeks. She has a husband and mother, but neither of them is allowed to go into the jail to visit her. The husband tried to talk to her through the grated window, the other day, but was driven off by some menial of the establishment. Amanda, the slave woman, is a member of the Methodist Church, and is a good standing in the church, and sustains a fair and good character generally. The mistress—the owner—the trader—who is she? She is Miss A. B. a venerable

spinster, a few years ago from Virginia, and now residing in this city. She brought with her this woman, her mother and two or three children, upon whose wages she has lived for some years past, and now purposes to put Amanda in her pocket. She (Miss A. B.) is a member of the Methodist Episcopal Church, belongs to the McKendree Chapel congregation, and attends class regularly. I am glad to say some of the brethren are a little stirred about this transaction.

Within a few days another young wife, with an infant child in her arms, has been put into this same People's Jail. She is seized upon by the sheriff, and one hundred and eighty dollars levied upon her. This is done by a woman, too—a Mrs. or Miss M. of Prince George's County, Md. Mrs. M. sold the woman a few years since, with her two children, for six hundred and fifty dollars, and has received the entire sum, within fifty dollars, with the interest, (say, eighty dollars,) and now levies upon her for this balance. The husband procured a purchase order, and has himself contrived to pay up \$350 of the original sum. The balance is yet due, not to the woman but some one else, who made the purchase. The lawyers have got hold of the case, and whether the anxious husband will be able to save his wife, or be compelled to give her up, Heaven only knows.

These few slight incidents will help you to see, a little, how we live and get on in this part of the country. Have we any occasion to dig up old superstitions and witcheries, or may we find full occupation in exposing and combating those that remain? Is it not enough to make one sick at heart, to see, at this noon of the XIXth Christian Century, PHRYCIE, the sanctioned usage of society? How long shall we grow weary and faint in looking, before those who have prayers to offer, testimonies to maintain, ballot-boxes to wield, will shake themselves from sloth and stupidity, assert their sovereign majesty, and swear before "Israel and the Sun," these enormities shall no longer be tolerated?

There is a strong disposition on the part of Slaveholders in this District to sell their slaves. They anticipate the agitation of Congress with the question of Emancipation. If they can sell, at high market prices, the sanest and most valuable of their Slaves, and get Congress to pay for it all and refuse ones, when they must give them up, that will all be decidedly clever and comfortable. That is the game. You at the free North know but little of the miseries endured by the colored people here. Not a day passes, that some family is not torn to pieces and made desolate by the diabolical traffic in the "bodies and souls of men."

The case of Drayton and Sayres has gone through the forms of the Courts. They stand convicted of the awful crime of "carrying out of the District of Columbia" seventy-one "persons!" That is the length and breadth of their offences. It is not proved, that they inveigled, urged, advised or asked them to go. It is not pretended, they did any thing of the kind. The seventy-one "persons" were found on their schooner, Pearl, going down the Potomac; that is all. Drayton is fined one hundred and forty dollars for each of the "persons" and Sayres one hundred for each of them, the whole sum footing up seventeen thousand and forty dollars! They are committed to jail till payment is made. One-half of the fine money goes to the schools of the county, and the other to the racials claiming the "persons." It will be good hard money when it is paid, probably. It is for the people of the North to say what shall be done next in the case of these noble martyrs to the fanaticism and ferocity of Slavery.

ADDRESS TO REFORMERS.

To all Earned and Devoted Laborers in the various Humanitary Reform, on conspicuous in the present day, the Yearly Meeting of Congregational Friends sendeth greetings.

BELOVED FRIENDS: Assembled, in obedience to the call of Duty, for the promotion of pure and undefiled Religion throughout the world, our souls have been stirred by an earnest desire to strengthen the hands and encourage the hearts of those who, in the midst of obloquy and reproach, are struggling, through the various Reformatory Association of the present day, to abolish the giant evils which have so long cursed and degraded the human family. Having broken the ties of party and sect, under a solemn conviction that they are incompatible with the freedom of the soul and a mighty obstacle to the progress of the human race in knowledge and goodness, we have been drawn together for our spiritual strength and elevation, and by a common sympathy in every work of practical righteousness and a common desire to find a basis of union for all the friends of God and Humanity—a common platform, on which they may meet in perfect harmony with the laws of their being and the equal relations which our Father in Heaven has established for them. Such a basis of universal fellowship we have sought, not in creeds and forms, but in love to God, and in those principles of UNIVERSAL HUMANITY which are the elements of all true religion, and which are so clearly set forth in the precepts of Christ. While your Associations are devoted each specifically to one or another of the various branches of Reform, ours is designed to embrace them all in one common Brotherhood, and to open a channel, through which those engaged in one department may help those who are toiling in another, and receive and impart the strength which is derived from communion with God and with kindred spirits. Standing upon this platform, we rejoice to greet you as fellow-laborers with us in the great work of Human Redemption and Salvation, and to tender you our hearty devotion in the work to which you have been called.

In the field of moral no less than that of physical effort, there is an absolute necessity for a division of labor—a necessity arising from the one hand from the magnitude and variety of the work to be accomplished, and on the other from the great diversity of gifts in the different classes of the human family. The attention of one class may be particularly called to the evils of Intemperance; another may be inspired to do battle with the giant sin of Slavery; a third to denounce and expose the atrocities and crimes of War, and another for the abolition of the Gallows and the adjustment of the whole penal code to the Christian law of Forgiveness; another may be called of God to arrest the tide of Sexual Impurity; the province of others may be to seek a remedy for the blighting evil of Poverty, to protect against the tyranny of Wealth, the monopoly of Land, or to humanize the relations of men in Industrial Associations; another class may be impelled to labor for the restoration to Woman of the Inalienable Rights of which she has been so long despoiled; others may seek the overthrow of a despotic and mercenary Priesthood, to gild mankind away from reliance upon empty forms and the observance of holy days, and to consecrate all time to the service of God; and still another class may devote their energies to Physiological Reform, or to the sacred work of Education. But, as all moral evils spring from the same root, so is the work of abolishing them essentially one work. Hence we exhort the friends of Reform, in whatever portion of the moral vineyard they are called to labor, to remember that they are one Brotherhood, and should therefore be of one heart and one mind. We are deeply impressed with the conviction that not only is an earnest devotion to one philanthropic enterprise consistent with a hearty interest in every work of Reform, but that our usefulness and efficiency in our several spheres will be proportioned to our just appreciation of the labors of others and our diligence in cultivating the spirit of Universal Unity. The narrow bigotry which leads us to form an exaggerated estimate of our own immediate labors and to undervalue the toils and sacrifices of others, not less devoted than ourselves to the welfare of mankind, is at war with the whole genius of Reform, and a mighty hindrance to our moral and spiritual growth. The friends of Humanity, of every class, should patiently cultivate the spirit of harmony and mutual co-operation so beautifully described by one of the prophets of Israel: "They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the flintstone him that smote the anvil, saying, It is ready for the adding; and he fasteneth with nails that it should not be moved." (Isaiah lii. 1-5.)

We admonish you, beloved fellow-laborers, to be steadfast and immovable in your adherence to fundamental principles, to Right and Truth in opposition to the maxims of a worldly Expediency. Be true, under all circumstances, to your highest convictions, to the voice of Duty in your own souls. Let no temporary good, no impatient for immediate results, tempt you to swerve from the line of strict Rectitude. Remember that duty is yours, while consequences are God's. Enter into no compromise with the evils which you seek to exterminate. While you deal kindly and patiently with those who set themselves in opposition to the cause of Reform, seeking to win them to the right way in the spirit of love, we exhort you to be bold and fearless in proclaiming the Truth you are set to defend. Let your rebukes of sin be tempered with kindness, but give no place to that false charity which shrinks from the utterance of an important truth from the fear of giving offense.

We entreat you also to be faithful to the Truth in dealing with the corrupt parties and sects which lend their influence to sustain injustice, oppression and crime. The Church which sanctions or apologizes for Slavery and War, or which neglects or refuses to take the side of the oppressed and down-trodden, is controlled by the spirit of practical infidelity and atheism. The Ministry which is zealous for creeds and forms, but which is inefficient in its testimony against the popular sin of the age, is not worthy of the name of Ministry, and we counsel you, by your reverence for God and your love for man, to lend it no support. Be not deceived by the potent wiles, nor awed into submission by the anathemas of such a Church and such a Ministry. Though the hosts of sect and party are encamped on every side, be not dismayed nor disheartened in the conflict with unrighteousness: "one shall chase a thousand, and two put ten thousand to flight." The advocates and sympathizers for Sin may seek to overwhelm you with the ways of popular indignation; you may be denounced as heretics, fanatics and infidels; but remember for your consolation that such has been the fate of Reformers in all past ages, and that even Jesus of Nazareth, in whom was no guile, was charged with blasphemy and doomed to suffer an ignominious death upon the cross.

In thus addressing you, we obey the "holy impulses of our nature, which are ever prompting us to deeds of charity and benevolence, and to manifestations of sympathy for all who are sincerely concerned for the welfare of man. The religious association in which we are united assumes no ecclesiastical authority, neither does it, as such, set up any claim to your veneration as a Divinely constituted body. Your reverence is due to the manifestations of the Divine Will in your own hearts, not to organizations, which, however holy in their origin and purposes, are but the instrumentalities adapted to the present condition and wants of mankind.

A deep sympathy for you under the manifold trials and discouragements which throng your pathway, and an ardent desire that you may prove faithful even unto death, constrains us, as your equal brethren, to offer you these words of admonition and cheer. Receive them, we pray you, in the spirit of Love, and so far as they shall be found to accord with your own highest convictions, let them be duly impressed upon your minds and hearts.

Finally, dear friends, be vigilant in the work to which you are called, and my the